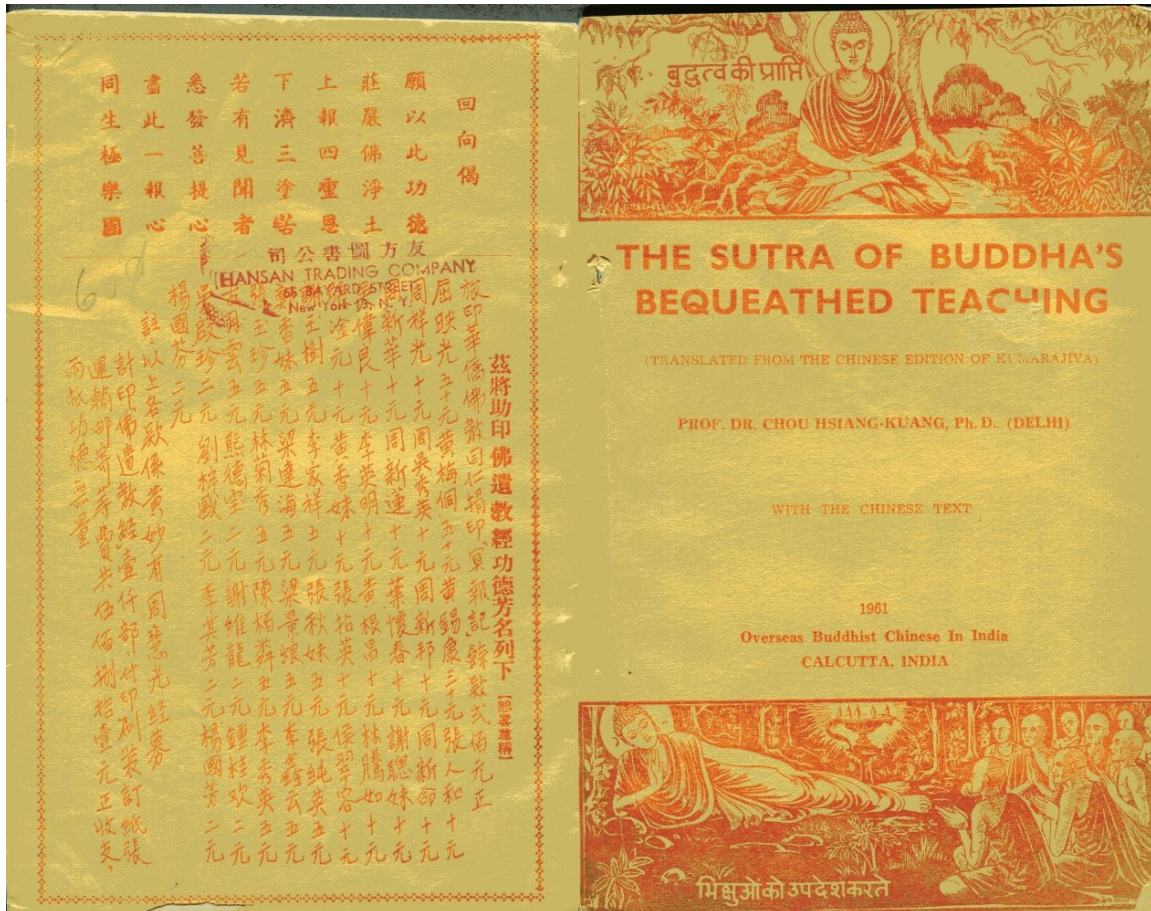
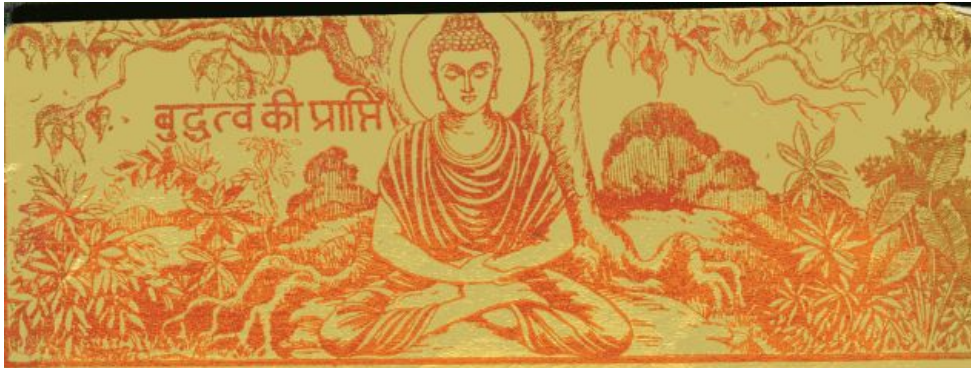


THE SUTRA OF BUDDHA'S BEQUEATHED TEACHING
TRANSLATED FROM THE CHINESE EDITION OF KUMARAJIVA
PROF. DR. CHOU HSIANG-KUANG, PH.D. (DELHI)
WITH THE CHINESE TEXT 1961
Overseas Buddhist Chinese In India
CALCUTTA, INDIA





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THE SUTRA OF BUDDHA'S
BEQUEATED TEACHING

(TRANSLATED FROM THE CHINESE EDITION
OF KUMARAJIVA)

By

DR. CHOU HSIANG-KUANG, Ph. D., (DELHI)

Professor of Chinese, University of Allahabad;
Formerly, Lecturer in History, University of Delhi.

(WITH THE CHINESE TEXT)

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H. E. Dr. Rajendra Prasad, President of India and Dr. Chou Hsiang-Kuang photographed in conversation on Indian philosophy at Rashtrapati Bhavan, New Delhi, on December 28, 1957.

Dr. Chou Hsiang-Kuang is generally recognized as China's outstanding historian of Chinese philosophy, as well as a scholar of Mahayana Buddhism. He is Professor of Chinese at the University of Allahabad. Dr. Chou holds a Ph.D. degree from the University of Delhi. He has lectured in both Chinese and Indian universities. He has to his credit twelve works in Chinese and eight works in English on various subjects in history, philosophy and Mahayana Buddhism. He is a recipient of U.P. Government Prize on *Chini Buddha-Dharma Ka Itihas* in 1958. He has participated in many important international conferences, such as Asian Relations Conference held in New Delhi, 1947; World Parliament of Religions held at Rishikesh, Himalayas, in 1953; World Symposium on Buddhism's Contributions to Art, Letters and Philosophy held in New Delhi, 1956; All-India Oriental Conferences held in Delhi in 1957. He had been invited by the Science Council of Japan to attend the 9th International Congress for the History of Religions held at Tokyo in 1958, as well as International Congress of the History of the Discoveries under the auspices of the Portuguese Government held in Lisbon in 1960.

FOREWORD

1. The *Sutra of Buddha's Bequeathed Teaching* is recorded in the Wen Hsien T'ung K'ao or *An Encyclopaedia of Chinese Classics*. This Sutra is most well known in the Chinese Tripitaka. The *Sutra of 42 Sections* forms the first Buddhist canon which was introduced into China, while the *Sutra of Buddha's Bequeathed Teaching* constitutes the general instructions and admonishments preached by Buddha before his entering into Nirvana.

2. Rev. Tao-An of the Eastern Tsin dynasty, divided the Buddhist Sutras into three parts: the preface, the main text and the epilogue, each consisting of a number of chapters. In the part of preference, the commentator states the cause of the Sutra being written; the main text deals with the essential meaning of the Sutra; and the epilogue part describes the essential meaning of the Sutra in order to make it intelligible to the readers, so that the Sutra could be handed down from generation to generation and benefit to the living beings. It also intended to make the Sutra circulate freely and widely.

3. There are many editions of this Sutra published recently. They have also divided this Sutra into three parts as I have mentioned above, but they again made many sections and sub-sections in each part or before each section put a particular topic, and, therefore, the readers are apt feel them irrelevant and disorderly. One could be bewildered by a multitude of sections in Sutra and unable to decide which is best. I, therefore, according to the ancient edition of this Sutra, divided the whole Sutra into 21 sections. The first section is the preface part, from the second section to the 19th section is the main text, and both the 20th and 21st sections are the epilogue part. The topic of each section is quite intelligible. Readers who read it will surely feel that it is as clear as pointing to the palm of the hand.

4. This Sutra teaches those who have already understood the Four Noble Truths. It, therefore, has not mentioned the doctrine of the Four Noble Truths in the text. Readers may refer to the notes which are attached in the first section.

5. When readers come to read the second section, they ought to know the Three vehicles of learning-Pratimoksa (Discipline), Dhyana (Meditation), and Janna (Wisdom). The keeping of Pratimoksa provides us with the ground for meditation which produces wisdom. Therefore, the keeping of Pratimoksa and Dhyana are but means for obtaining wisdom.

6. The reader will notice that the instructions recorded in this Sutra were taught by Buddha to Bhikshus only. However, Bhikshus occupy the first position of the four Varga (Bhikshus, Bhikshunis and male and female devotees), and the other three Vargas are also taught.

7. Thanks are due to Prof. Sivaprem of Yoga-Vedanta Forest University, Rishikesh, Himalayas, for his useful suggestions as well as for taking personal interest in the publication and going through the manuscript.

8. Sincere thanks are also due to the Buddhist Book Store, for permission to reproduce the Chinese text of this Sutra, edited by Upasaka Ting Fu-Pao here.

Chou Hsiang-Kuang

Ma-Tsu Dhyana Institute,
1/8 Jawahar Lal Nehru Road, Allahabad.
June 10, 1961. (The 50th Year of the
Republic of China)

THE IMPERIAL MANDATE OF THE EMPEROR TAI-TSUNG OF THE T'ANG DYNASTY FOR THE CIRCULATION OF THE SUTRA OF BUDDHA'S BEQUEATHED TEACHING

Since after the passing away of Tathagata, demoralized customs had been prevailing to the ends of the world, and henceforth it was entrusted to the kings and their grand ministers to guard and protect the Buddha-Dharma. Yet the Bhikshus and Bhikshunis, who have renounced the world, ought to have received full commandments. If they give themselves up to sensuality, touch into sorrow and distress, connected with the mundane world affairs, their activities become contrary to the doctrines of the Sutra and Vinaya. If so, they not only have already lost the mysterious purport of Tathagata but also lost in an ungrateful manner the trust of the king. The Sutra of Buddha's Bequeathed Teaching was preached by Buddha himself when he was about to enter into Nirvana. What he had been admonishing the disciples were given in detail. The laymen and Bhikshus and Bhikshunis at the end of this world, will not highly be respectful of it. Therefore, the great Dharma would disappear and wonderful words are to be annihilated. Ever think of the sacred teachings and make them spread and popularized. The civil authorities are to be ordered to depute ten calligraphists to copy more Sutras, so as to put them into circulation. The needful paper and ink will be provided by the civil authorities. Those offices whose ranks are above the fifth grade and the prefectures of the Chou, each will have one copy of the Sutra (of Buddha's Bequeathed Teachings). If we see the acts and conducts of the Bhikshus and Bhikshunis are contrary to the essential meaning of the Sutras, the officers and individuals have to advice them and make them do the things in accordance with the idea of the Sutras.

THE SUTRA OF BUDDHA'S BEQUEATHED TEACHING

Translated by

The Tripitaka Dharma-Teacher, Kumarajiva, in the reign of the Emperor Yao of the latter Ch'in Dynasty.

(1) INTRODUCTION TO THE SUTRA

Sakyamuni Buddha, when he first set in motion the wheel of Dharma, saved Ajnata-Kaundinya, and in his last sermon he saved Subhadra. Those who were to be saved he has saved, and now he lay among the twin Sal-trees in which Buddha was about to enter Nirvana. The time was the middle of the night, calm and noiseless. For the sake of all the disciples, he briefly spoke of the most important Dharma doctrines.

Notes: Kumarajiva came to China in the 3rd year of Hung-shih's reign of the Latter Ch'in dynasty (401 A.D.) and died at Chang-an in the 15th year of Hung-shih's reign of the same dynasty (413 A.D.). He was commanded by the Tartar Chief to translate sacred Buddhist texts obtained from India. He was one of the greatest of the Indian Buddhist missionaries to come to China. His father seems to have been an Indian and his mother a princess of Kiue-tse State of China. His philosophy was based on the Three Sastras (Pranyamulasastratika, Dvadasanikaya and Sata Sastra) and he also paid respect to Nagarjuna's teachings. He denied the noumenal world, the reality of all phenomenal existence, and defined noumenal world in negative terms. Its aim does not seem to have been nihilistic; it was rather to establish the ultimate reality which is beyond human conception and expression and which in our terminology may be termed spiritual reality.

Sakyamuni Buddha was called the Buddha because he was the Enlightened one ("Buddha") the new leader of the greatest office in the spiritual hierarchy of mankind. The date of his birth is still controversial, but according to the *Records of Buddhism and Taoism of the Book of the Wei Dynasty* he was born one night in the month of April in the ninth year of Chuang Wang's reign of the Chou dynasty (704 B.C.); on that very night, stars had disappeared but the sky was still looking bright. At the age of 30 he realized

full enlightenment, and so he became Buddha. From that time until his death or Parinirvana, at the age of 80, he preached his teaching that was appropriate.

Sakya is the family name of Buddha, said to be derived from Saka, vegetable, but interpreted in Chinese it is explained as powerful, also charitable; while Muni is interpreted as one who dwells in seclusion. The word-Buddha—by the way—is a title and means the "Knower" or the fully "Enlightened One."

There are ten titles of a Buddha: Tathagata (he who comes as do all other Buddhas); Arhat (worthy of worship); Samyak-Sambuddha (the universal knowledge of a Buddha); Vidyacharana - Sampana (Knowledge - conduct-perfect); Sugata (well departed); Lokavid (knower of the world); Anuttara (the peerless nobleman); Sasta Deva-Manusyanam (teacher of devas and men); Buddha; and Buddha-Lokanatha (the World-honoured One).

Buddha called the whole system of his teachings as Dharma, the Law of the Universe. On his death-bed Buddha said: "The teachings I have given you will be your teacher when I am gone." Preaching his Dharma is called the setting in motion the wheel of Dharma. The *Assistance in carrying out on Chih Kuan or Cessation and contemplation* states that the word "Wheel" contains two meanings: (1) it is able to crush all evil and opposition and (2) it is able to turn or roll along the Dharma-wheel, i.e., to preach Buddha's teachings. What we call the *Eight Aspect of the Buddha's life* the *Sraddhotpada Sutra* give us: (1) descent into and abode in the Tusita heaven; (2) entry into his mother's womb; (3) abode there, while visibly preaching to the devas; (4) birth from mother's side in Lumbini; (5) leaving home at 25 as a hermit; (6) after six years suffering attaining enlightenment; (7) rolling the Dharma-Wheel; and (8) at 80 entering Nirvana.

The word, "save" means to cross over the Samsara or Ocean of Mortality by a ferry-boat, i.e., the Buddha-Dharma.

Ajnata-Kaundinya was one of the first five disciples of Buddha, said to be the first to realize the Buddha-truth. Subhadra, the last convert of the Buddha, was a Brahmin

120 years old; later on he heard the Eightfold Noble Path, and became Arhat.

Nirvana, means blown out, or extinguished. With Buddhists and Jains absolute extinction of individual existence is the goal. The *Nirvana Sutra* claims for Nirvana the ancient ideas of permanence, bliss, personality and purity in the transcendental realm. The *Sutra of Long Agama* states that when the Lord Buddha was about to enter Nirvana, all trees blossomed and looked fully white, just as white cranes gathered there.

The second part of the *Nirvana Sutra* states that the Buddha entered the fourth Dhyana heaven of form in the middle of the night, calm and noiseless.

The *Genealogical Table of Sakyamuni* states: "Ajnata-Kaundinya, O brother, ye ought to see the five Skandhas, the suffering of birth, the suffering of decay, the suffering of illness, the suffering of separation from objects we love, the suffering of not obtaining what we desire, the suffering of being in the company of our enemies, and the suffering of losing happiness and glories. Ye Ajnata-Kaundinya, all the living sentient beings, whether they have forms or not, or they have one leg, two legs, three legs, four legs and even many legs, they are bound to have these sufferings with them. All the sufferings are based on ego-entity. If any living sentient being who has the little idea of ego-entity, has further to face such sufferings. The desire, hate and stupidity are being produced from the root of ego-entity and they are the causes of all sufferings. It is just like when you sow a seed in the field and it will sprout later on. The living sentient beings, therefore, are under the fate of transmigration in the three states of mortal existence, i.e., the realms of desire, of form and beyond form. If you can extinguish the idea of ego-entity and the desire, hate and stupidity, then all the sufferings would break off. Due to realization the Eight-fold Noble Path, the sufferings were cut off, just like a man who brought water to pour on fire. Ye Ajnata-Kaundinya, you ought to know the root of sufferings, must cut off the causes of all sufferings, should realize the way out of sufferings, and cultivate Dharma in order to attain Nirvana. Ye Ajnata-Kaundinya, I (Buddha)

have come to know the root of sufferings, have broken off the causes of sufferings, realized the way out of sufferings, and cultivated the Dharma in order to attain Nirvana. I, therefore, attained the Anuttara Samyah Sambodhi-Consummation of Incomparable Enlightenment. O Brother! Now ye ought to know the root of sufferings, the causes of sufferings, the way out of sufferings, and cultivation of Dharma. If the man who does not know these Four Noble Truths, we then will come to understand that the man will never attain salvation. The Four Noble Truths are the true facts, the sufferings is true suffering, its cause is true cause, its ending is true ending, the way thereto is true way. Ye Ajnata-Kaundinya, do you understand it?"

Ajnata-Kaundinya said: "World-honoured One, I understand it, I know it now." As he realized these Four Noble Truths, he is called Ajnata-Kaundinya.

(2) TO KEEP THE COMMANDMENTS

Ye Bhikshus! After my annihilation you must revere, value and respect, the Pratimoksa. They are like finding a light in the darkness, like a poor man securing the precious treasure. You ought to know, therefore, they are indeed your Guru, there shall be no difference in these than when I myself lived in this world. Those who would keep pure commandments should not buy, sell, or trade. They should not covet fields and buildings, nor accumulate servants or female slaves or animals. From all planting and all sorts of wealth ought they to keep away like one would move afar off a fiery-pit. You should not cut trees and grasses, plow the oil, hoe the lands, mix medicines, to prophecy good or evil from a man's physiognomy, to look up the position of constellations, cast horoscopes by the waxing and the waning of the moon, not reckon days of good fortune, as all these things are improper for the Bhikshus to do. Restrain the body, eat at proper time and conduct your life in purity and chastity. You ought not to concern yourselves with the worldly affairs and be away from unexpected blame and praise. You should not concern yourselves in reciting incantations, nor use the elixir of life, nor bind yourselves to prominent persons in friendship, nor become familiar and have indecent behaviour with them so that

you may be able to boast of it. You ought to, with fixed mind, in right contemplation, seek for salvation. You should not conceal your faults and defects, nor give rise to heresy, nor lead people astray. Of the four offerings for a monk, you know the limits, you understand what is enough. When you have received a small provision, you must not store it up. Here, therefore, I shall speak briefly about the phenomena of keeping the commandments. The commandments are the basis of the decision of liberation. Therefore they are called the Pratimoksa. If you rely on the cause of the commandments, you will attain many stages of Ch'an and Ting and shall have wisdom of the extinction from suffering. For this reason, Bhikshus, you should always keep the commandments pure and must not break and destroy them. The man who can keep these commandments pure, indeed will be of good conduct in the world. If there are no pure commandments, no good of meritorious virtues can arise at all. You ought to know for this reason that the meritorious virtues of the place of perfect solid is acquired throughout the commandments.

Notes: Bhikshu, is a religious mendicant, one who has left home, and has been fully ordained by 250 commandments. According to the *Note of Vimalakirti Sutra*, the word "Bhikshu" contains four meanings; (1) one who purely depends on alms for a living; (2) one who destroys the passions and delusions; (3) one who could fully keep the commandments; and (4) one who shall be able to overaw Mara and his minions.

Pratimoksa is deliverance, emancipation; prati (towards), implies the getting rid of evils one by one. There are different Pratimoksas for the seven classes of Buddha's disciples: (1) Bhikshu-monk; (2) Bhikshuni-nun; (3) Siksamana, a novice who observes the six commandments; (4) Sramanera, and (5) Sramaneri—male and female observers of the minor commandments; (6) Upasaka—male observers of the five commandments; and (7) Upasika—female ditto.

Gurudev or great teacher is one who is able to teach the Sravaka (a hearer who understands the four dogmas, rids himself of the unreality of the phenomena and enters

Nirvana) what thing he should do and what he should not do.

Keeping the commandments is one of the six Paramitas i.e. the six infinite means of crossing the sea of mortality. The six Paramitas are: (1) Dana, charity, including the bestowing of the truth on others; (2) Sila, keeping the commandments; (3) Ksanta, patience under insult; (4) zeal and progress; (5) Dhyana, meditation; and (6) Prajna, wisdom, the power to discern reality. The *Introduction of the Saddharma-pundarika Sutra* states that one who makes unadulterated progress by keeping the commandments is just like one who protects the bright pearls with full vigour.

The fiery-pit is one of the Five Desires which is caused by the objects of the five senses—things seen, heard, smelt, tasted, or touched.

One who controls the three poisons, namely, concupiscent, anger and stupidity, and does not do any evils, has fixed the mind, in right contemplation, to seek for salvation.

The four offerings for a monk are: clothing, victuals, bedding and medicine. Ch'an is dhyana, probably a transliteration; Ting is an interpretation of Samadhi. The *Saddharma-Pundarika Sutra* states that one who enters deeper Ch'an and Ting, will have vision of Buddhas in the ten directions of space.

What is said of "many stages of Ch'an and Ting" indicates the four Dhyanas on the form-realms and the eight concentrations, i.e., four on the form-realms and four on the formless-realms.

The *Nirvana Sutra* states that there are eight aspects of sufferings; the suffering of birth, the suffering of old age, the suffering of illness, the suffering of death, the suffering of separation from beloved ones, the suffering of yearning, the sufferings of being in the company of our enemies, and the suffering from the five "khandhas" or senses.

The five commandments (against killing, stealing, adultery, lying and intoxicating liquors) and the ten good virtues (defined as the non-committal of the ten evils namely, killing, stealing, adultery, lying, double-tongue, coarse language, filthy language, covetousness, anger and perverted views) are the good conducts in the mundane world; while

the three vehicles of learning-discipline, meditation and wisdom—are the good conducts in the supra-mundane world.

(3) TO CONTROL THE MIND

Ye Bhikshus! If already you would be able to keep the commandments, you must control the five roots, i.e., the five organs of senses. Their five desires ought not enter through your self-indulgence. It is just like a cowherd, taking a stick and by showing it, not allowing the cows to run to another man's field which is ripe for the harvest. So, if you indulge the five organs of senses, not only will their desires not be stopped within the limited boundary, but, like not controlling a bad horse by holding the reins, soon they will make a man fall into a pit. Likewise, you will be subject to suffering through many Yugas if you were oppressed by it. The evils of that brigand (the five organs of senses) extends through many lives and creates very great harm for which you have to be careful yourself. The wise men, therefore, control them and are not attached to them. These desires should be kept like thieves in prison, who are not allowed to run wild. Even those who entertain them, which may be extinguished before long. As for these five organs of sense, the mind acts as their master. So you must always control your mind well. Much more than a poisonous snake, fierce beasts and fettered thieves, the mind ought to fear dissatisfaction. It is indescribable that how terrible it is like a big fire beyond control. It is like, for instance, a man who, carrying a vessel of honey, goes jumping and dancing along his path looking only at the vessel of honey, and fails to notice a deep pit. Or, again, it is like a mad elephant without a goad, or like a monkey who, getting up a tree, is prancing and jumping, and cannot, except with difficulty, be stopped and controlled. You must hasten to deflect these desires and should not allow them to run wild. If you are indulgent to this very mind, you would lose the good of being a man. If you limit these desires in one place, there is nought you cannot accomplish. For this reason, Ye Bhikshus you ought to acquire progress skilfully and diligently, and subdue your minds.

Notes: The five organs of the senses are: eyes, ears, nose, tongue and body, they being the roots of knowing.

Cow is used as an illustration of the Five Roots and cowherd as Bhikshu while taking stick illustrates the keeping of commandments and harvest for the all good of meritorious virtues such as contemplation, wisdom, etc.

The word 'pit' here is used as an illustration of the three evil directions of reincarnation: (1) Naraka-gati, or that of the hells; (2) Preta-gati, of hungry ghosts; and (3) Tirya-gati, of animals.

Yuga, an age, 1000th part of a Kalpa. According to Lun Yu, a period of thirty years.

(4) ON TEMPERANCE IN EATING

Ye Bhikshus! In receiving all food and drink you ought to accept them as though you are taking medicine. You should not increase and decrease the things which you like or dislike; food should support just your bodies and avoid starvation and thirst. As the bee in seeking flowers, takes only the taste of them, but does not harm their fragrance and color, so also Bhikshus, do ye accept just enough of people's offerings to avoid self-distress. Don't have many demands and thereby break their good hearts. A man of wisdom, for example, having judged the amount of the capacity of his ox's strength, does not wear out its strength by overloading.

(5) ADMONISHING ON SLEEPING

Ye Bhikshus! With diligence of mind cultivate and practice the Good Dharma by day. Don't waste your time. In the early evening nor even late at night, do not cease your cultivation. Even in the mid-night you must examine yourself, waning and waxing on the task better by reciting the Sutras. You will gain nothing by passing your whole life in vain by sleeping. You ought to think of the fire of the inconstant burning upon the world, and you must save yourself at earliest time, and must not sleep. The brigand of all Klesa (pain, affliction and distress) is always stalking and killing people much more than one would try to kill the enemy. How can you sleep without arousing and cautioning yourself? The Klesa is a poisonous snake sleeping in your mind. It is like a black cobra sleeping in your room. It can be quickly got rid of with the spear of keeping the commandments. Only when that dormant snake has fled

can you sleep peacefully. If you sleep without the snake being gone, you are a shameless person. The consciousness of ashamedness, among all glorious adornments, is the best. The consciousness of ashamedness is like an iron goad which can control man's unrighteousness. Ye Bhikshus, you must always be conscientious on ashamedness and do not ignore it for a moment. If you leave off the consciousness of ashamedness, you will lose all meritorious virtues. One who has consciousness of ashamedness, will have good conduct. One who has no consciousness of ashamedness, will not be different from birds and beasts.

Notes: The three division of the day is morning, noon and evening and of the night is early night, midnight and late night.

There are two ways of gaining-nothing, the one is good and the other bad. Here is the bad way of gaining nothing. A man who passes his whole life in vain through sleeping. The good way too gains nothing as the *Maha Parinirvana Sutra* states 'one who has nothing to obtain is called a man of wisdom' (the immaterial universal reality behind all phenomena).

Instant or impermanent, is the first of Trividya. The *Impermanent Sutra* states that there is no single thing which is not swallowed by the impermanent.

The *Gatha of Early-Night* says: "Ye audience, hear the *Gatha of early-night*! The *Klesa* is so deep without bottom, the ocean of mortality has no border, there is no boat to take us to cross over the distress. Then how can you be happy with a sleep? Go ahead with diligence and bravery, with determination of your mind in meditation!

Ashamedness is one of the 11 good mental conditions.

(6) ADMONISHING ON ANGER AND RAGE

Ye, Bhikshus! If there were a man who came and mutilated your body and cut your limbs away at every joint, you must not hate and be angry with him, but rather keep your mind in one point. And you ought to guard your mouth, so that no evil words come out of it. If you pave a way to hateful thoughts there is a hindrance on your own way and you would lose the benefit of meritorious

virtues. Patience is a virtue which the keeping of every commandment or any other austerity cannot equal. He who can practice patience can truly be called the great man of strength. He who cannot endure the poison of evil abuses, as if it were ambrosia to be drunk, cannot be called a Buddhist or a man of wisdom. How is this? Because the harm of anger and rage shatters all good Dharma and spoil your good fame and name, so that, in present or future generations, people will not like to behold them. You should know that the angry mind is worse than a fierce fire. You ought always guard and watch yourselves and do not let them obtain entrance. No brigand could steal your merit and virtue than anger and rage. Those householders, dressed in white cloth, who have desires but do not practice the Buddha-Dharma, are not in a position to control themselves; but anger is excusable in them. Those who have left home and are practising Buddha-Dharma without any desires, but are still subject to anger and rage, are unexcusable indeed. For example, the lightning and a clap of thunder cannot appear in the bracing cloud.

Notes: When a person has no anger, even when his body is being mutilated, it shows that his body and mind are pure, The *Vajrachhedika-prajnaparamita Sutra* states that when the Rajah of Kalinga mutilated the Buddha's body, he was at that time free from the idea of an ego-entity, a personality, a being, and a separated individuality. Wherefore? Because when his limbs were cut off piece by piece, had he been bound by the distinctions aforesaid, feelings of anger and rage would have been aroused within him. The Buddha remembers that long ago, sometime during his last past five hundred mortal lives, he was an ascetic practising patience. Even then he was free from those distinctions of separated selfhood.

Lao-tzu says that the conqueror is powerful; the master of himself is strong.

Ambrosia is the nectar of immortality. Four kinds of ambrosia are mentioned—green, yellow, red and white—all coming from 'Edible tree' and known as Soma.

The white clothing is said to be that of Brahmins and the common people in India.

(7) ADMONISHING ON SELF-INDULGENCE

Ye Bhikshus! To feel with hands upon your head you ought to think of yourself like this: "I have already given up all fine ornaments. I wear plain coloured clothing and have an alms-bowl to beg my living." If arrogance and pride arise, you should immediately extinguish them. The growth of arrogance and pride is not suitable even for the white clothed common people, much less for those who have left home and entered the way of Dharama in order to achieve deliverance, subdue their social position and practice begging.

Notes: There are two kinds of deliverance (Moksa): one is the original freedom and the other deliverance acquired by the ending of all hindrances (to salvation).

Begging is one of the twelve means relating to release from ties to clothing, food, and dwelling for a Buddhist monk.

(8) ADMONISHING ON FLATTERY

Ye Bhikshus! A mind full of flattery is contrary to the way of Buddha-Dharma. Therefore you ought in simplicity and sincerity correct such a mind. You should know that the flattery is a thing of cheating and lying only. It has no proper place for a man who has entered the way of Dharma. For this reason, you all must have a correct mind and base yourselves on simplicity.

(9) LESSENING OF DESIRES

Ye Bhikshus! You ought to know that the man of many desires, by reason of his desire for profit, has much suffering too. The man who has less of desires, neither securing anything nor wishing anything, therefore, does not have such a distress. But if you wish to lessen your desires, you ought to practice it. Even much more than this, is the result of meritorious virtues of your practicing the lessening of desires. One who has less desires need not by flattery sway another's mind, nor is he pulling along with all the roots (faculty of sense). One who practises the lessening of desires, has a contented mind, and has no cause for sorrow and fear. The things he gets are enough and there is never an insufficiency at

all. One who has little desire, would attain Nirvana. This is what is called "the lessening of desires."

Notes: There are twenty-two roots: eye, ear, nose, tongue, body, mind, female organ, male organ, life, suffering, pleasure, sorrow, joy, abandoning, faith, zeal, memory, meditation, wisdom, the power for learning, (the Four Noble Truths), the power of having learned (them), and the power of perfect knowledge (of them).

(10) THE SATISFACTION

Ye Bhikshus! If you wish to leave off all sufferings, you ought to see what satisfaction is. The means of satisfaction is the basis of obtaining the rich joy, peace and solidity. A man of satisfaction, even though he lies on the ground, still is in the mood of peace and happiness. One who is not satisfied, even if he were in the heavenly abode, still would not accord in his desire. One who is not satisfied, even though he be rich, is but poor. One who is satisfied, even though he be poor, is but rich. One who is not satisfied is pulled by the five desires and, therefore, is pitted by the man who is satisfied. This is what is called "Satisfaction."

(11) THE SECLUSION

Ye Bhikshus! If you wish quietude, inaction, peace and joy, you should always be away from confusion and noise, and live alone in a quiet retreat. One who lives in a quiet retreat will be respected by the Sovereign Sakra and Devas of all heavens. This is why you should leave off your own and other communities to live alone in seclusion, to think the way out of sufferings. If you rejoice in company, have the sufferings of company, just as when many birds flock upon the big tree, it is in danger of rotting and falling. Attachment to the mundane world drowns one in human suffering, just as an old elephant, sinking in the mud, cannot get himself out. This is what is called "Seclusion."

Notes: Sovereign Sakra is the Lord of thirty-three heavens.

"Devas of all heavens" means the six devalokas, i.e., the heavens with sense organs above, Sumeru, between the

Brahmalokas and the earth; the division of the eighteen Brahmaloкас into four dhyana heavens: and the four heavens without form, immaterial, consisting only of mind in contemplation.

"Your own community" indicates your own teachers and class-fellows, while "the other community" means those who are outside the fold of your teachers and class-fellows.

"To live alone in seclusion" means one who lives at Aranya.

(12) THE UNADULTERATED PROGRESS

Ye Bhikshus! If you strive energetically for the unadulterated progress, there is nothing that is difficult. Ye therefore, must strive energetically for the unadulterated progress. For example, a constant trickle of water will bore a hole in a rock. If the mind of an Acarin (performing the duties of a disciple) becomes in many ways lazy and inattentive frequently, it is just like making a fire by friction and resting before it is hot. Though you want to have fire, you cannot get it. This is what is called "the unadulterated progress."

(13) TO APPREHEND AND HOLD IN THOUGHT

Ye Bhikshus! Seek a good friend (one who, is well known and intimate), seek a good assistant, there is nothing like you to apprehend and hold in your wandering thought. If one apprehends and holds wandering thought, all the brigands of Klesas are unable to enter in him. You, therefore, ought to keep your mind concentrated. If one loses his concentration of mind, he will lose all meritorious virtues. If your power of mental concentration is strong and solid, even though you are caught by the five desires, they will be unable to harm you; as if you have worn an armour to go to the battle-field, there will be no fear at all. This is what is called "Apprehending and holding of thought."

Note: The man who helps me to gain the way for attaining Bodhisattavahood, is called Good Friend. The Saddharma-Pundarika Sutra states: "A good friend is a great cause, whereby men are converted and led to see the Buddha and aroused to perfect Enlightenment."

(14) DHYANA AND SAMADHI

Ye Bhikshus! If you can keep one-pointed mind, your mind is then fixed in abstraction. As your mind is in a fixed abstraction, you can understand the characteristics of things in birth and death in the mundane world. Ye brethren, you should always practice and cultivate the various stages of Samadhi (a fixed abstraction) diligently and progressively. One who attains Samadhi, his mind will not cheer up. Just as a man, whose house with little water is carefully conserved, can also regulate the reservoir well, so also are the disciples of the Buddha. For the sake of obtaining the water of wisdom, you should practise the Dhyana (meditation) and fixing of the abstraction (samadhi), and should not let it leak away. This is what is called "Samadhi."

Notes: The Gayasirsa Sutra states: "The essence of the mind is pure in origin, but the faults have made man to be dirty; we will use the water of wisdom to cleanse the mind free from stains."

Ch'an is Dhyana, a transliteration; Ting is an interpretation of Samadhi. Ch'an is an element in Ting, which cover the whole ground of meditation, concentration and abstraction, reaching to the ultimate beyond emotion. Wordsworth in his poem "Tintern Abbey" describes Samadhi as follows:

".....That blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,

Is lightened:—that serene and blessed mood
In which the affections gently lead us on,
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

(15) THE PRAJNA

Ye Bhikshus! If you have Prajna, then you will have freedom from greed. You should always look into yourself and do not let yourself have any fault. Thereby then, you will obtain salvation within my teachings of Dharma. If you do not do so, you are already neither a follower of Dharma nor the common people. There would be no name to call you in a suitable way. The true Prajna is a strong and firm ship which will carry you across the ocean of old age, decay and death. Again, it is a great brilliant light in deep darkness of ignorance. It is a fine medicine for all who are sick. It is a sharp ax which cuts the tree of Klesa (delusion, trials of the passions and of ignorance, which disturb and distress the mind). For this reason, you must struggle for hearing the word and become wise in it, so that you can benefit yourself and improved. If a man who has the clarity of Prajna, though he has the physical eyes to view things, he is a man of view of non-ignorance. This is what is called "Prajna."

Notes: Prajna means Wisdom of the highest and clearest kind, it is last of the Six paramitas which are the Bodhisattvas' ideals of practice.

There are three modes of attaining moral wisdom: (1) to attain wisdom from hearing, (2) to attain wisdom from reflection, and (3) to attain wisdom from practice (of abstracted meditation).

There are ten views mentioned in the Yogasastra, the last is the view of non-ignorance, namely, the right view.

(16) UNSOPHISTICATED ARGUMENT

Ye Bhikshus! If you enter into many kinds of sophisticated arguments, then your mind will be disturbed and distressed, and, though you have left home, still you will not attain salvation. Ye Bhikshus! You ought immediately to renounce the wandering thought and sophisticated arguments. If you want to obtain the bliss of calm annihilation, you need only extinguish the illness of sophisticated arguments. This is what called "unsophisticated arguments."

Notes: Li-hao, the magistrate of Lang-chow, in the T'ang dynasty, asked the Dhyana Master Yao-shan: "How does the black wind blow the ship down to the devil country?" The latter answer: "Li hao, the young fellow, why you ask this question?" Li-hao's face was flushed with anger. Yao-shan said with smile: "You have produced such a mind of rage and anger, it is what is called the black wind that blows the ship blown down to the devil country." Though Yao-shan had given a very clear example to explain Li-hao's question, Yao-shan had also committed the evil of sophisticated argument.

(17) SELF-EXERTION

Ye Bhikshus! In all kinds of meritorious virtues you ought whole-heartedly get rid of laxity frequently, just as you take leave from hateful brigands. World-Honoured One, the Great Pity, who after all has preached the doctrine (of improving oneself) for benefiting others. Yet, Ye ought to practise it diligently. Whether you live on the mountains or marshy place, whether you live under the shadow of tree or you live in seclusion in the quiet room (for practising meditation), think of those Dharma which you have received from your Teacher and do not let them be neglected. You should always exert yourself to practise them zealously and progressively. Do not remain passive and die for nothing, it would be made a great regret later on. I am like a good physician who knows the cause of illness and prescribes a medicine; but whether it will actually be taken or not is not the responsibility of the physician. Again, I am like a good guide who directs a man to the proper path. If, on hearing that, he does not go along it, the fault is not with the guide.

(18) TO ELUCIDATE DOUBTS

"Ye Bhikshus! If you have any doubts regarding the sufferings, etc., in the Four Noble Truths, you may ask immediately. Do not conceal doubts to avoid elucidation of them." The World-Honoured One spoke thus thrice, but no one questioned him. What was the matter? Because the assembly had no doubts at all! At that time, Aniruddha, who was looking into what was in the minds of those assembled there, said to the Buddha: "The World-Honoured One, I have no doubts."

ed One! The moon might be made into hot and the sun might grow cool, but the Four Noble Truths which Buddha taught could not be changed. The truth of suffering taught by Buddha is of real suffering and it would not become joy. The cause of suffering is of real cause and there can never be another cause therein. If the suffering is annihilated, it is only when its cause has been annihilated. If the cause of suffering is annihilated, its result has also been annihilated. The way of annihilating the suffering is the path of true Dharma and there is no other path that remains. The World-Honoured one! All these Bhikshus have firmly believed in it, and are without any doubt about the Four Noble Truths."

(19) ALL THE LIVING SENTIENT BEINGS
ARE TO BE SAVED

If those gathered in this assembly have not accomplished their task to be done, perhaps on seeing the passing away of Buddha, shall have feeling of sorrow. If there is anyone who has already entered the way of Dharma, on hearing what Buddha has been preaching, would attain the salvation. As one sees the lightening in the night, he is able to attain the stage of beholding the truth. Is there anyone who has accomplished his task and has crossed over the ocean of sufferings, but will think only this: "The World-honoured One has annihilated away, why was this done so rapidly?" Although Aniruddha has spoken these words, but those who were gathered in the assembly had all penetrated the meaning of the Four Noble Truths. The World-honoured One who wished to make all those who were gathered in the assembly to have a firm and strong mind. With a mind of great pity, he again spoke for the benefit of the assembly. "Ye Bhikshus! Do not feel sad and distressed. If I were to live in this mundane world for the whole period of Kalpa, our association would still be ended. It is impossible to obtain any association that does not separate. The doctrine of improving oneself for the purpose of benefiting others has been completed. If I were to live in this mundane world, it would be of no benefit to us. Those who were to be saved both in heaven and earth, have already been saved. Those who have not been saved, they have all made the causes for their attaining salvation."

Notes: "Those who have not accomplished for their task to be done" indicates those who only have achieved the initial fruit, the stage of Srota-apanna, illusion being discarded and the stream of enlightenment entered in the Hinayana School.

The Saddharma-Pundarika Sutra states: "...and has deeply entered into meditation and penetrated into all Dharmas."

(20) THE ETERNAL REALITY OF DHARMA-KAYA

Henceforth, all disciples of mine, turning it over in their minds, must practise it; thereby it is that the eternal reality of the Dharma-kaya of Tathagata will never be annihilated. You will, therefore, come to know that the mundane world is all transient, and meeting certainly implies separation. Do not feel sorrow and distress since the phenomenon of the world is thus. You must strive in zeal to progress towards immediate salvation. With the Prajna's light destroy all darkness of ignorance. The world is dangerous and perishable, and there is nothing of strength and stability in it. To attain annihilation, is just like getting rid of an evil disease. Which we call physical body is a criminal and evil thing that ought to be abandoned. It is sunk in the great ocean of decay, sickness, birth and death. Is there a wise man who would be glad to get rid of this, just like one who would kill a hateful brigand?

Notes: Dharma-Kaya, the Law Body of a Buddha is synonymous with the ultimate reality which is indestructible and unchanging. The Essential Meaning of the Saddharma-Pundarika Sutra states "Chih-I, founder of the T'ien T'ai School of Buddhism, was staying at Ta Su hills and cultivating the Fa Hwa Samadhi, which sees into the three dogmas of unreality, dependent reality, and transcendence. Once he was reciting the Saddharma-Pundarika Sutra and came up to the sentence: "The brightness illuminated all worlds, the Buddhas in which acclaimed their deeds as true zeal; the True Dharma to the Tathagata; the supreme gift." Then suddenly he entered into Samadhi, when he glimpsed the scene of the Spirit Vulture Peak Assembly which was continuing. Once Buddha was stay-

ing at the City of Royal Palaces (Rajagriha), and on the Vulture Peak (Gridhrakuta) assembled a great host of his great monks, twelve thousand in all, and he preached the Saddharma-Pundarika Sutra. When Chih-I's lived in the Sui dynasty, the above mentioned assembly was still continuing. We, therefore, come to know that the Dharma-Kaya is eternal and never annihilated.

(21) THE CONCLUSION

Ye Bhikshus! Ye ought always aspire wholeheartedly to the way of salvation. The changeable and unchangeable phenomenon is in appearance corrupt and disturbing. Stop ye a moment and do not speak any more. The time will pass away and I wish to the state of annihilation. This is what I have taught at the last.

FINIS

Abstain from all evil,
In all things act virtuously,
Be pure in mind :
This is the religion of the Buddhas

世尊滅度。一何疾哉。阿菟樓駄雖說是語。衆中皆悉了達。四聖諦義。世尊欲令此諸大衆皆得堅固。以大悲心。復爲衆說。汝等比丘。勿懷悲惱。若我住世一劫。會亦當滅。會而不離。終不可得。自利利他。法皆具足。若我久住。更無所益。應可度者。若天上人間。皆悉已度。其未度者。皆亦已作得度因緣。

二十 法身常在 以下舊作流通分

自今以後。我諸弟子。展轉行之。則是如來法身常在而不滅也。是故當知。世皆無常。會必有離。勿懷憂惱。世相如是。當勤精進。早求解脫。以智慧明。滅諸癡暗。世實危脆。無堅牢者。我今得滅。如除惡病。此是應舍罪惡之物。假名爲身。沒在老病生死大海。何有智者。得除滅之。如殺怨賊。而不歡喜。

二十一 結論

汝等比丘。常當一心。勤求出道。一切世間動不動法。皆是敗壞不安之相。汝等且止。勿得復語。時將欲過。我欲滅度。是我最後之所教誨。(終)

十五 智慧

汝等比丘。若有智慧。則無貪著。常自省察。不令有失。是則於我法中。能得解脫。若不爾者。既非道人。又非白衣。無所名也。實智慧者。則是度老病死海。堅牢船也。亦是無明黑暗。大明燈也。一切病者之良藥也。伐煩惱樹之利斧也。是故汝等當以聞思修慧。而自增益。若人有智慧之照。雖是肉眼。而是明見人也。是名智慧。

十六 不戲論

汝等比丘。若種種戲論。其心則亂。雖復出家。猶未得脫。是故比丘。當急捨離亂心戲論。若汝欲得寂滅樂者。唯當善滅戲論之患。是名不戲論。

十七 自勉

汝等比丘。於諸功德。常當一心。捨諸放逸。如離怨賊。大悲世尊所說利益。皆已究竟。汝等但當勤而行之。若於山間。若空澤中。若在樹下。閑處靜室。

念所受法。勿令忘失。常當自勉。精進修之。無為空死。後致有悔。我如良醫。知病說藥。服與不服。非醫咎也。又如善導。導人善道。聞之不行。非導過也。

十八 決疑

汝等若於苦等四諦有所疑者。可疾問之。毋得懷疑。不求決也。爾時世尊。如三唱人無問者。所以者何。眾無疑故。時阿菟樓駄觀察眾心。而白佛言。世尊。月可令熱。日可令冷。佛說四諦。不可令異。佛說苦諦實苦。不可令樂。集實是因。更無異因。苦若滅者。即是因滅。因滅故果滅。滅苦之道。實是眞道。更無餘道。世尊是諸比丘。於四諦中。決定無疑。

十九 衆生得度

於此衆中。所作未辦者。見佛滅度。當有悲感。若有初入法者。聞佛所說。即皆得度。譬如夜見電光。即得見道。若所作已辦。已度苦海者。但作是念。

十 知足

汝等比丘。若欲脫諸苦惱。當觀知足。知足之法。即是富樂安隱之處。知足之人。雖臥地上。猶爲安樂。不知足者。雖處天堂。亦不稱意。不知足者。雖富而貧。知足之人。雖貧而富。不知足者。常爲五欲所牽。爲知足者之所憐愍。是名知足。

十一 遠離

汝等比丘。欲求寂靜無爲安樂。當離憒鬧。獨處閑居。靜處之人。常釋諸天所共敬重。是故當捨已衆他衆。空閑獨處。思滅苦本。若樂衆者。則受衆惱。譬如大樹。衆鳥集之。則有枯折之患。世間縛著。沒於衆苦。譬如老象溺泥。不能自出。是名遠離。

十二 精進

汝等比丘。若勤精進。則事無難者。是故汝等當勤精進。譬如小水長流。則能穿石。若行者之心。數數懈廢。譬如鑽火。未熱而息。雖欲得火。火難可得。是名精進。

十三 不忘念

汝等比丘。求善知識。求善護助。無如不忘念。若有不忘念者。諸煩惱賊則不能入。是故汝等當攝念在心。若失念者。則失諸功德。若念力堅強。雖入五欲賊中。不爲所害。譬如著鎧入陣。則無所畏。是名不忘念。

十四 禪定

汝等比丘。若攝心者。心則在定。心在定故。能知世間生滅法相。是故汝等當精進修習諸定。若得定者。心則不散。譬如惜水之家。善治隄塘。行者亦爾。爲智慧水故。善修禪定。令不漏失。是名爲定。

六 戒瞋恚

汝等比丘。若有人來節節支解。當自攝心。無令瞋恨。亦當護口。勿出惡言。若縱恚心。則自妨道。失功德利。忍之為德。持戒苦行所不能及。能行忍者。乃可名為有力大人。若其不能歡喜忍受惡罵之毒。如飲甘露者。不名入道智慧人也。所以者何。瞋恚之害。則破諸善法。壞好名聞。令世後世。人不喜見。當知瞋心甚於猛火。常當防護。無令得人。劫功德賊。無過瞋恚。白衣受欲。非行道。人無法自制。瞋猶可恕。出家行道無欲之人。而懷瞋恚。甚不可也。譬如清冷雲中。霹靂起火。非所應也。

七 戒憍慢

汝等比丘。當自摩頭。以捨飾好。著壞色衣。執持應器。以乞自活。自見如

是。若起憍慢。當疾滅之。增長憍慢。尚非世俗白衣所宜。何況出家人道之人。為解脫故。自降其身。而行乞耶。

八 戒諂曲

汝等比丘。諂曲之心。與道相違。是故宜應質直其心。當知諂曲。但為欺誑。入道之人。則無是處。是故汝等。宜當端心。以質直為本。

九 少欲

汝等比丘。當知多欲之人。多求利故。苦惱亦多。少欲之人。無求無欲。則無此患。直爾少欲。尚宜修習。何況少欲能生諸功德。少欲之人。則無諂曲以求人意。亦復不為諸根所牽。行少欲者。心則坦然。無所憂畏。觸事有餘。常無不足。有少欲者。則有涅槃。是名少欲。

亦如惡馬。不以轡制。將富牽人墜於阱。如被劫害。苦止一世。五根賊禍殃及累世。爲害甚重。不可不慎。是故智者制而不隨。持之如賊。不令縱逸。假令縱之。皆亦不久見其磨滅。此五根者。心爲其主。是故汝等當好制心。心之可畏。甚於毒蛇。惡獸。怨賊。大火。越逸未足喻也。譬如有人。手執蜜器。動轉輕躁。但觀於蜜。不見深坑。譬如狂象無鉤。猿猴得樹。騰躍踴躍。難可禁制。當急挫之。無令放逸。縱此心者。喪人善事。制之一處。無事不辦。是故比丘。當勤精進。折伏汝心。

四 節食

汝等比丘。受諸飲食。當如服藥。於好於惡。勿生增減。趣得支身。以除饑渴。如蜂採華。但取其味。不損香色。比丘亦爾。受人供養。趣自除惱。無得

多求。壞其善心。譬如智者。籌量牛力。所堪多少。不令過分。以竭其力。

五 戒睡眠

汝等比丘。晝則勤心修習善法。無令失時。初夜後夜。亦勿有廢。中夜誦經。以自消息。無以睡眠。因緣令一生空過。無所得也。當念無常之火。燒諸世間。早求自度。勿睡眠也。諸煩惱賊。常伺殺人。甚於怨家。安可睡眠。不自警寤。煩惱毒蛇。睡在汝心。譬如黑蛇。在汝室睡。當以持戒之鉤。早摒除之。睡蛇既出。乃可安眠。不出而眠。是無慚人。慚恥之服。於諸莊嚴最爲第一。慚如鐵鉤。能制人非法。是故比丘。當當慚恥。無得暫替。若離慚恥。則失諸功德。有愧之人。則有善法。若無愧者。與諸禽獸無相異也。

姚秦三藏法師鳩摩羅什譯

一 經序

釋迦牟尼佛、初轉法輪、度阿若憍陳如、最後說法、度須跋陀羅、所應度者、皆已度迄。於娑羅雙樹間、將入涅槃。是時中夜寂然無聲、爲諸弟子略說法要。

一一 持戒 自一至十九舊作正宗分

汝等比丘、於我滅後、當尊重珍敬波羅提木叉、如闇遇明、貧人得寶、當知此則是汝等大師、若我住世、無異此也。持淨戒者、不得販賣貿易、安置田宅、畜養人民奴婢畜生、一切種植、及諸財寶、皆當遠離、如避火坑、不得斬

伐草木、墾土掘地、合和湯藥、占相吉凶、仰觀星宿、推步盈虛、曆數算計、皆所不應。節身時食、清淨自活、不得參預世事、通致使命、咒術仙藥、結好貴人、親厚媿慢、皆不應作。當自端心正念求度、不得包藏瑕疵、顯異惑衆。於四供養、知量知足、趣得供事、不應畜積。此則略說持戒之相。戒是正順解脫之本、故名波羅提木叉。因依此戒、得生諸禪定、及滅苦智慧。是故比丘、當持淨戒、勿令毀缺。若人能持淨戒、是則能有善法。若無淨戒、諸善功德皆不得生。是以當知戒爲第一安隱功德之所住處。

三 制心

汝等比丘、已能住戒、當制五根、勿令放逸入於五欲。譬如牧牛之人、執杖視之、不令縱逸、犯人苗稼。若縱五根、非唯五欲、將無涯畔、不可制也。

1
THE CHINESE TEXT
TO
THE SUTRA OF BEQUEATHED TEACHING

唐太宗佛遺教經施行敕

往者如來滅後。以末代淺浮。付囑國王大臣。護持佛法。僧尼出家。戒
行須備。若縱情淫佚。觸塗煩惱。關涉人間。動違經律。既失如來玄妙之
旨。又虧國王受付之義。遺教經者。是佛臨涅槃所說誡勸弟子。甚爲
詳要。末俗縉素。並不崇奉。大道將隱。微言且絕。永懷聖教。用思宏闡。宜
令所司。差書手十人。多寫經本。務在施行。所須紙筆墨等。有司準給。其
官宦五品已上。及諸州刺史。各付一卷。若見僧尼行業。與經文不同。宜
公私勸勉。公使導行。

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